RELIGIOUS.

In the East that which is needed for the common good languishes. Roads were repaired only on great occasions when the king was coming. The figure is striking. Life

In the East that which is needed for the common good languishes. Roads were repaired only on great occasions when the king was coming. The figure is striking. Life is a read, which all must travel. The want of a true and larce ideal of what it is to be a Christian, is a cause of frequent stambling. The attempt to lave according to convention it rules, makes the way uncertain. The Kingdom of God is to be within us, and the alm of every true dom of God is to be within us, and the alm of every true christian is a larger manhood. A man that have not our conception of God.

A man may keep every one of the Ten Commandments, and still fall sheet of being a good/Christian. Men live at too low a torse of feeling. Ferver and intensity are required in every good feeling. Christians should glow so that all who see them will know at once that they are followers of Christ. Tropical plants cannot grow without a tropical sun. Caristian graces are like all plants that do not require dir to roet in. Boralty needs only the earth. A temperate climate is good for kemperate things, but not lor intensities. When men see intensely, they are called fanatical but when a man is infensely seeking for wealth, the world has not a word to say about moderation. When the child shows that he is quick to make a sharp bargain, his father praises him, and says, "If his life is spared he will make a great man." "I would to God," sand the speaker, "that there were more temptations to fanaticism than there are." While all of the lower feelings are wearing, excitement in the higher feelings nourishes them. It is passion that wears out the fiber of the soul. There is in our Christian life a lack of devotion. Why is that there are so many who cannot pray with effect until the heart and imagination are touched. Many stop praying inst when the touch of the Infinite is beginning to be felt. Prayer is the breath of life. Those who man-facture symbols to suggest the presence of God, are like men attempting to supply the ocean with water by means of pumps and

grace. Every lawyer should not go outside of the office to find his God.

Those who say they cannot be Christians as they are situated, cannot be Christians anywhere. Begin the battle at once, wherever you are. The world will never make much headway until it ceases dividing life into two parts—the religious and the secular. Companionship is good, but those who live too much in society are like trees growing in dense forests—top-heavy and spindling. We should not participate in pleasures that do not make us grow better and stronger. Pleasures that impart no flavor are worthless. We must have a heart that ceats higher than self-indulgence. Rights must be subjected to the law of love. I have a right to drink wine, but if it causes others to stumble, then I should stop at cenee. All things must be used to promote the glory of God and the welfare of man. We are bound to grow in grace, and if we do not, we are bound to know the reason why.

BLEECKER-ST. UNIVERSALIST CHURCH-THE REV. E. C. SWEETSER-THE JUDGMENT.

The Rev. E. C. Sweetser preached, last evening, to a large audience, choosing, as his subject, "The Judgment," and announcing, as his text, Matt. 19-20: A bruised reed shall he not break, and smoking flax shall he not quench till he send forth judgment unto vie tory." What is the Judgment, and what the Judgmen Day, so frequently referred to in the Bible 1 The speaker proposed to add one more to the general stock of sermons on the subject, not in the attempt to define that undefinable conception of the Judgment which has possessed the vast majority of Christians hitherto, and which still serves as the great religious bugbear with which thousands of men and women, and even children, are frightened into outward conformity to the rules of the church, but rather in the attempt to make clear that true conception of the Judgment which reason and the Scriptures offer us, and which is so essential to the leading of a Christian life on earth, and to the working out of life eternal, both in this life and the life to come. The truth involved in the doctrine of the Judgment is one which lies at the very basis of all natural religion. However degraded a people may be, however debased in superstition and itolatry, they yet have some idea of the great principle of retributive justice. What we want is to reduce this natural and vague idea to a clear and true, a comprehensive and precise conception. Day, so frequently referred to in the Bible! The idea of the great principle of retributive Justice. What we want is to reduce this natural and vague idea to a clear and true, a comprehensive and precise conception. We want to study it as a branch of moral science. The speaker then defined moral science. The speaker then defined moral science. At the science is based upon the existence of immutable law and the certainty of its action. As long, for instance, as men supposed the heavenly bodies to be ruled over by separate delices, who dealt with them according to their own capricious wills, no science of astronomy was possible. It was only when the idea of eternal, invariable natural law had taken the place of that false notion that the science of astronomy was born. So in moral science. The speaker contended that all idea of arbitrariness must be removed, else we have no right to call it science. When he spoke of the law of retribution he meant law; when he spoke of science he meant something which could be studied on scientific principles, and he believed that this matter of the judgment of mankind was regulated by scientific principles—that is, by eternal and unalterable law—just as certainty as he believed that the earth moved in its orbit in accordance to such law.

He then reviewed some of the theories of the judgment

heved that the earth moved in its orbit in accordance to such law.

He then reviewed some of the theories of the judgment which men have held in opposition to this view. When the viper sprang upon the hand of Paul, the barbarians who saw it thought Paul was a murderer, and that this was his punishment. This is the earliest conception in which the retributive idea takes shape. Nature is delified, and is supposed to exercise the powers of a judge toward man. This notion is not yet entirely eradicated from the minds of even Christian men. The speaker thought we all had a little of the old superstition left, and some have a great deal of it. We expect the laws of external nature in some way to be more lenlent toward the good man than the bad man. But both experience and the Bible contradict that view. Earthquakes swallow good and bad men indiscriminately. The healthy knave sleeus sounder than the good man who is troubled with disease. Good sends his rain and sunshme impartially upon the uright and the just. From the conception of an arbitrary God in nature, judging man, most Christians have passed to that of an arbitrary God outside of nature, judging man. This, said the speaker, is equally faise. There is no such thing as a God entirely external to the sonis of men, sitting in judgment upon them. God judges the soul from within, not from without, as a divine principle, not as a personal presence. In support of this view, Mr. Sweetzer quoted the saying of Christ. "The Pather judgeth no man, but hath committed all judgment to the Son." We must make a distinction often averlooked between a person and a principle. For instance, it used to be thought that the thunder was the direct voice of God. Now, we know that God Himself does not thunder, but He has committed all judgment to the Son. And here again we must make the same distinction as before, for in the same Gospel Jesus says again, "If any man near my words and believe not, I judge him not, for I come not to judge the world, but to save the world." As a person, bu He then reviewed some of the theories of the judgment

fore a mirror, and by our thoughts and actions judge ourseriers.

From this premise logically follows, ist, the certainty
of judgment: 2d, the immediateness of judgment as opposed to its remoteness; and 3d, the victory of judgment.
The moral law, like the law of gravitation, is unerring in
its action, and reaches to the pebbles as well as to the
mountains of good or evil in our lives. For every left
word it judges us. The law of retribution will not wait
for any late repentance: it judges us as we go. The
moral law is patient, and by its patience it will conquer
all the obstinacy of the shuful heart, and bring it at last
to forsake evil and do righteensness. All dominion of
swil, all power and authority of sin shall be subdued, and
tood shall be all in all.

FATHER DESHON ON FINAL JUDGMENT.

Passion Sunday was celebrated at the Paulist Church, Fifty-ninth-st. and Ninth-ave. according to ancient custom, the ornaments of the church being shroudod in purple, and the services of a penitential character. The serions was preached by the Rev. Father Deshon from Romans B, verse 10: "We must all stand before the judgment seat of Christ." The preacher called attention to the mratuation of the world in general, which devotes tastif to its business and pleasures as though it had not extend to the infatuation of the world in general, which devotes tastif to its business and pleasures as though it had not extend to the infatuation of the world in general, which devotes tastif to its business and pleasures as though it had not extend to the infatuation of the world in general, which devotes tastif to its business and pleasures as though it had not extend to the infatuation of the world in general, which devotes tastif to its business and pleasures as though it had not extend to the infatuation of the world in general, which devotes tastif to the infatuation of the world in general, which devotes tastif to the infatuation of the world in general, which devotes tastif to the infatuation of the world in general, which devotes the business and pleasures as though it had not extend to the infatuation of the world in general, which devotes the business and pleasures as though it had not been allowed to the come of the pleasures as the plant of the second expectation of the world in general, which is done to the pleasure of the plant to the plant of the second expectation of the world world in the state of the business and death. The literature of the world world in the state falling from the area to the plant of the The sermon was preached by the Rev. Father Desbon

is to appear on that Day of Doom. As a sign of the love and mercy of God; but will it not be also a reproach to those who have wilfully agoored him and led reproach to those who have wilfully agoored him and led sinful lives! The Great Judge appears. The book of life will be opened, and all mankind judged thereby. This book is the infinite memory of God. Our own conscience will also judge us. We shall see in an instant not only every cehe of our past life, but all the hadden monitives and intentions; and shall be forced to confess that it is our own fault if we are lost. "My dear brethren," concluded the preacher, "do not be banished from your God. Anticipate the last judgment. Profit by this holy leuten season to make high, strong resolves, firm purposes of amendment. Humble yourselves before God and confess your sans. Go to Christ; He supervises the priest, and commissions him to absolve you, if you bring to him a slower soul with a resolution to do befter for the time to come. Let every one this lent set himself right with God. Make His law your guide, and may your fidelity is keeping His Commissions be the preof of your loysty and love."

THE BIBLE IN THE PUBLIC SCHOOLS. Service was held in the Church of the Puritans, yesterday merning, when a cermon was preached by the Rev. Dr. Ckeever on "The implety and its couse es of pronouncing the Word-of God sectarian." -He selected for his text the words: "The entrance of thy words giveth light; it giveth understanding unto the selected for his text the words: "The entrance of thy words giveth light; it giveth understanding unse the simple."—Psalms exix, 130. He remarked that the Bible imparted wisdom and instruction to all God's people and those seeking the truth, and was the true guide and safe counselor of all; it was also the guide to public morality as well as salvation. It was sought to be removed from the public schools, because it is claimed to separate man from God, whereas it tends to unite all in God. All who seek its counsel and its precepts and abide thereby, are united in one love to God and strive unitedly to progress and prosper His cause. Secondly, because they say it separated men from the true church, whereas at unites all in one fold, so that there is but one fold and the shepherd blind. Thirdly, they say it is declared sectarian because it puts forth a part of the truth as the whole; whereas it is a perfect whole, and shines all around, one part depending on another, and all denominations (with sects) are bound to accept it as a whole. Where the Bible is found, and where it is permitted to be read, peace and happiness, unity and justice, love and truth, expands and extends on all hands—in the Church, in the family, and in society, uniting all men in one common brotherhood. Fourthly, they charge it with giving dominion to one sect over another; whereas, it is the sect which seeks its exclusion, who by that act aspike to sectarian dominion. The exclusion of the Bible was an act of tyramy dangerous to morality, liberty, and the State, tending directly to a union of Church and State, and seeking to put State authority under the control of that Church which demands the exclusion of the Bible. Every one knew what would happen were that Rominis sect to attain to power. The liberty of the Press and of public oplinon, and all the functions of knowledge restricted in their action and extinguished, and the most bitter persecution would ensue to all outside of the Great Babylon. The time-honored, God-ordained system must be p LEARN FROM THE ENEMY.

The Rev. G. W. Stewart last night preached a sermon to a large congregation in the Free Church of Our Lord, on "the good example which Roman Catholics set bethe principle that it was right to profit by the example the principle that it was right to profit by the example of an adversary, and though there was essential opposition between Boman Catholicism and Protestantism there were some good points connected with the former which the latter would do well to copy. Roman Catholics were especially worthy of imitation in three respects; first, their zeal in attending to religious duties; second, their liberal support of churches; third, their united efforts. Under the first head he depicted the regularity, punctuality, and scrupulousness of Roman Catholics in attending their churches, and the various shifts by which Protestants try to excuse themselves from going to church. Protestants do not like to go to church unless they have good clothes to wear; the Roman Catholics goes to church in his every-day suit, if he has none better. Under the second head, he spoke of the poverty of the Roman Catholics, yet their generosity in contributing to religious enterprises. Very many Protestants, on the contrary, did not contribute to the best of their ability; if they did the word debt would seldom need to be pronounced by the ministers. Under the third head he contrasted the union of Catholics with the disunion of Protestants, who are rent up into various sects, one warring with the other. Protestantism, said the preacher, is indeed a failure so far as unanimity is concerned. He concluded with the following exhortation: Careless Protestants rouse yourselves from your apathy. Ponder well on the future career of your children. Be not reasual attendants upon the means of grace. So work that you may gain the approval of your Lord, "Well done, good and failtful servant." So faithfully persevere that you may win an immortal crown.

EASTERN GERMAN CONFERENCE M. E. CHURCH. of an adversary, and though there was essential oppo EASTERN GERMAN CONFERENCE M. E. CHURCH.

The third day's session of the Eastern German Conference M. E. Church was held on Saturday at the German Church in Fortieth-st., Bishop Ames in the chair. The Rev. J. W. Binger of Massachusetts conducted the religious services. The Committee on Ex-

A report from the Committee on Education showed the property belonging to the Berca Institution to amount to nearly \$78,000. The Rev. A. Sochenstein, Professor in that College, having delivered an address in its behalf, resolutions favoring its support were proposed and adopted.

that College, inving delivered an address in its ownair, resolutions favoring its support were proposed and adopted.

A long address was made by the Rev. J. W. S. Freund of New-Jersey, in which he showed the necessity of having the German language introduced as a branch of education in the public schools; more especially in sections where the population was principally German. The speaker gave a concise report to show the great reduction of expense of conducting the sectarian schools which would be made thereby.

A vote on lay delegation, taken by ballot, showed the following result: For, 7; against, 22.

The Book Committee recommended that the mnjority and minority reports be placed on file.

The following resolution was unanimously adopted: Reofered, That we are much graiffed at the fat that none of the brethern received restretay in full connection of the Conference is addicted to the unanimal and injurious habit of using tolacco, and that we carriestly adrie them always to continue in the same good way.

A report of the Committee on Missions was adopted. The statistics of the districts of New-York and Philadelphia holding this Conference were read. The following are the figures of last year: Members, 2.514; members on probation, 629; local preachers, 25; admits baptised, 14; children baptised, 528; churches, 38—at probable value, \$37,300; Sunday-schools, 43; officers and teachers, 739; scholars, 3,653; volumes in libraries, 8,344.

To-day the Conferènce will conclude its session. Next pear's session will be held at Poughkeepsie.

CONFIRMATION IN THE FRENCH CHURCH DU ST.

ESPRIT. In the French P. E. Church, No. 30 West Twenty-second-st., the Rev. Dr. Verron, Rector, Bishop Eastburn of Massachusetts yesterday morning performed the rite of Confirmation. After the services and a short the rite of Confirmation. After the services and a short address by the Rector, the Right Rev. Bishops said: I feel it a great privilege and pleasure that, by the courteous permission of the Bishop of this Diacese. I am allowed to meet you to-day within the walls of this church, where my old friend who stands by my side, and whom I have known and loved for so many years, preaches to you the "the great salvation" through our Lord Jesus Curist. After having heard your promises, and laid hands upon you in the solemn rite of Confirmation, I would now speak to you a few affectionate words, in addition to what may have been said to you by my reverend and dear friend, your pastor. And may the Holy Spirit accompany them with his blessing: Let me counsel you then, my dear friends, in the first place, to lay the foundation of your religion in faith, love, and gratitude toward our Lord Jesus Christ. We are all simners by nature and by practice, and therefore must look for salvation only through an exclusive trust in that "Lamb of God, who taketh away the sin of the world." A mere attendance upon the forms and ceremonies of the church does not give us a title to everlasting happiness. These are simply means, first of all, to bring us to the Savior, and then to keep us near Him day by day. So use them, therefore. Seek, by the instrumentality of our truly spiritual services, as well as by private prayer and study of God's blessed word, to fill your hearts with a deep sense of oblitation to. Him who "bore our sins in His own body on the tree."

And now, seecondly, erect, on this foundation of faith in Christ crucified the superstructure of a consistent and useful life. Under a sense of what the Redeemer has done for you, seek to honor him, your beats and everlasting friend, by avoiding those things that are contrary to your profession and following all such things as are agreeable to the same? Redeemer, and thus aim at recommending religion by your daily Christian walk and conversation. And for this end, seek for the constant address by the Rector, the Right Rev. Bishop said: I feel it a great privilege and pleasure that, by the cour-

The total expenditure was \$103,350. They had a mortgage debt of \$20,000, and a floating debt of \$22,000. He asked the congregation to aid in removing the floating debt. The ladies had become responsible for \$2,000, and \$20,000 of this amount by 100 shares of \$100 each. Subscriptions were at once opened, and \$7,100 were subscribed. The Rev. G. L. Taylor preached in the afternoon, after which \$2,000 was subscribed. In the evening the Rev. Dr. Dashiell preached a sermon to young men. Eleven thousand dollars was then subscribed, and the fleating debt was canceled.

DEDICATION OF A CATHOLIC CHURCH. The Catholic Church of the Epiphany, on Second-ave., near Twenty-first-st., which has recently been finished, was yesterday dedicated to the service of the Almighty with the ceremonies of the Roman Cuthol of Church. This building was began 10 months ago, and by

Church. This building was begun 10 months ago, and ty great efforts on the part of paster and congregation has been completely finished within that short space of time. The nouse is built of light sand some, and the idside is gorgeous with elaborate fresco, bize, and gold and brown predominating, and with many-colored windows. A fine-organ has also been provided. The building has cost \$125,000. As the congregation is still indebted for a part of this sum the services pesterday were a dedication—a blessing of the Church as a place of service—a full consecration, by a rule of the Church, not being possible while any debt remains.

of Mies Wells, soprano; Miss Sayres, alto; alt. Land delphi, baseo, and Mr. Errani, tenor, supported by a full chorus.

The sermon was delivered by the Rev. T. S. Preston, on the words from the second verse of the second chapter of Matthew, "We have seen his star in the East, and have come to worship him." In the discourse, which was mainly of a doctrinal and controversial caste, there occurred the following beautiful application of the words of the text to the occasion: "These words the Eastern sares sand before the courts of Herod. They had determined to follow the star, convinced that it would lead them to the Redocmer of the words, the hope of mankind. It had led them to Jerusalem and disappeared. But when they went on their way from the gates of the city it appeared again, and guided them to Rethlehem. There they knelt and offered up gold, frankincense and myrrh to the habe that Mary held in her arms. I find a parallel to this pilgrimage in this anspicious end to your toil. Led by your worthy paster you have toiled night and day to build a sanctuary for the Lord of Hosts. On this occasion the tabermacle you have prepared is a witness to your devotion and real. This shall be your Bethlehem, where you shall see your Lord in all His meckness come to be one of yeu. Is not this a happy end of your pilgrimage ! Have you not come to-day with hearts as glad as those of the men of the East to offer up your gut anto your Gold". In the evening vesper services were held, and a lecture delivered by the Right Rev. Michael O'Connor, S. J., formerly Bishop of Pittsburgh, on the subject of "Papal Infalibility and the Genmenical Council."

The church was crowded at both services, notwithstanding the inclemency of the weather and the large prices of admission.

ORDINATION SERVICE. During the past few years Mr. Thomas M. Westrop, as agent for a great Bible Society, has been traveling throughout Mexico, quietly yet perseveringly traveling throughout Mexico, quietly yet perseveringly distributing Bibles in the Spanish Language. In spite of the disturbed condition of society in the early years of his work, his spirit and manners have everywhere secured him from harm, and given him a hold upon the esteem of a large number of Mexican people. Occasionally he preached to the people, and was heard gladly. He then attempted to organize those who had become converted by his ministrations into churches. In this he also succeeded, and seven churches are now in active operation as the fruit of his fidelity. By such means Mexico may obtain a free Bible and a living faith. Mr. Westrap now desires to return to Mexico as a preacher and organizer solely. For this purpose he will be ordained this evening at the Strong place Baptist Church, in Brooklyn.

HOWARD MISSION. The monthly review of the Sabbath-school exercises took place yesterday afternoon at the Home of the Little Wanderers, No. 40 New-Bowery. W. H. Sutton esq., the Superintendent, explained the exercise esq., the Superintendent, explained the exercises by illustrations on the blackboard and remarks on the words used and their relation to the sentence. The Rev. Alfred Taylor made a short address in his usual plain and easy manner, bringing home to the young minds the important truth of the religion of Christ. Notwithstanding the unpleasant weather, the attendance both of visitors and pupils was large, and the smiling faces and cleanly appearance of the butle ones were in strong and pleasant contrast with the haggard, pale, and careworn faces which used to be seen about the street-corners on Sabbath day.

CIVIL AND RELIGIOUS LIBERTY. The Rev. L. H. King read a lecture last enericg on Protestantism, Civil and Religious Liberty, and the Bible in the Public Schools. Before fleginning his lecture, the reverend speaker read the parable of the wheat and the tare, which he thought would be found applicable to the subject of his lecture. That this land of ours contained the most befuitful fields of any country in the world nobody will deny. The good seed were the Bibles, echool-houses, and churches: and the fruite of the sowing were liberty, equality, and justice. The founders of the American Government made many sacrifices while securing its liberties, and the experiment up to the present time has been a grand success. Liberty gives light. Here in this country we have the liberty to think, speak, write, and print, with no fear of loathsome dungeons. The reverend gentleman contrasted the Protestant and Papal countries of Europe, and claimed that the Protestant countries were the most beneficent. In Scotlend John Knox built churches, and along side of them placed school-houses. Papery and tyranny were characterized as twin sisters. The speaker read several extracts from The Catholic World and The Freeman's Journal to prove that the Catholics make no attempt to disguise the fact that they are are endeavoring to abolish the Bible in the Public Schools. wheat and the tare, which he thought would be found DEDICATION AND CONFIRMATION IN NEWARK.

The new Catholic Cathedral Chapel of "Our wark, was dedicated vesterday to divine worship be fore an immense congregation. The Rev. Dr. Corrigan, Vicar-General, acted as Celebrant. The Rev. George H. Donne assisted. At the close of the ceremonies a gener-ous contribution was taken up to defray the building

expenses.

The edifice is very handsome. The Catholics have also purchased the ground adjoining, on which they purpose to erect a magnificent cathedral. The present chapel cost \$9,000. Yesterday Bishop Odenheimer preached and administered the rite of Confirmation to a large number in the House of Prayer at Newark. Notwithstanding the severity of the rain storm the congregation was large.

TEMPERANCE ADDRESSES. George W. Bungay delivered a temperance address yesterday afternoon in the Attorney-st. Protestant Methodist Church. There are only two classes of

people, he said-the friends and the enemies of temperance, but many belong to the latter division only through ignorance. The doctrine of temperance is founded or ignorance. The doctrine of temperance is founded on nature, for nowhere among the works of God can alcohol be discovered. It is not even in the grape nor the grain. Water is nature's drink. Alcohol is the ghost that arises from the decay of nature. Our doctrine of temperance is in accordance with the Scripture. All through the Bible blessings are referred to as showers of rain. In the histories of all good men of the Bible it will be found that none of them drank wine, and that water-drinkers were referred to as men of strength, mentally and physically. Had Sampson not been a cold-water man be could not have pulled down the columns of the temple. John the Baptist, "the mightiest man born of woman," and Danicl, were both temperance men, Mr. Bungay alluded to one of the arguments of anti-temperance men, who refer to that part of Paul's Epistle to Timothy is which the latter is ursed to "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," as a justification of their doctrine. The fact is, said the speaker, that Timothy was such a strict temperance man thus he would not even use while as medicine, without being urged by his minister. And I do not doubt that the wine of that ancient time was the pure juice of the grape, and very much different from the logwood and whisky called "wine" now-a-days. The speaker then continued his endeavor to refute the arguments of his opponents, and said he should his to ask those who said that when they took the piedge they signed away their liberties, whether the signers of the Declaration of Independence strend away their liberties! Both these piedges were declaration the speaker should be to ask those who said that when they took the piedge they signed away their liberties, whether the signers of the Declaration of Independence strend and the other on red noses. [Laughter.] In conclusion the speaker essayed to prove that temperance was justified not only by nature and the Bible, but by bistory size. Mr. Bangay was listened to throughou nature, for nowhere among the works of God can alcoho

Dr. T. S. Lambert delivered last evening, a Cooper Institute, his temperance lecture, which was posponed from the preceding Sunday evening. The title was "The Physiological Causes and Romedies of Intern was "The Physiological Causes and Romedies of Intersperance," and the speaker took the view that good wholesome food, properly cooked, has much to do with promoting temperance. The audience was fair, taking into consideration the unpleasant weather. Stephen Merritt, G. W. P., presided, and introduced the speaker. An unusual scene was witnessed at the door of the hall. A Metropolitan Police Officer kept vigilant watch, and, upon the appreach of every boy or girl, no matter whether accompanied by older persone or not, they were informed that Dr. Lambert had given orders that children were not to be admitted under any circumstances. Many parents, not earing to have their children wat about the door-way, quietly went home again, wondering at what was considered an extraordinary regulation for a temperance meeting.

motive required to act uprightly, by our judges, senators, public officers, and private individuals; and it is only by being conversant with the spiritual world, that we can the our duty here. The shifting sands of reputation afforded no safe anchorage sgainst temptation. These who have seen a dring father leaving a family unprovided for, or a mother consigning her darking to the grave, know there is no consolution in underraison; no confort but from God; such greet is not to be assuaged by hutaan sympathy. Many a tender word may be in the heart, but will remain. Our relation with Christ is worth the attention of every mind. Is the hope for the reappeasance of Christ, for the crown of giory, and for Henveneterual a babble! Then never was there such sweet bubble, and never such comfort.

THE FORTY-SIXTH-ST. CALAMITY.

Coroner Keenan, on Saturday, investigated the circumstances connected with the death of Benjamin Donnelly, his wife, and their children, Catherine Ann, Wm. Q., and Hugh, the family whose dwelling, at No. 629 West Forty-sixth-st., was crushed by the fall of the ad-

west Forty-sixth-st., was crushed by the land was joining unfinished five-story tenement, during the storm on Sanday, March 27. A number of witnesses were examined.

David Jardine testified that he is an architect, and had visited the failen building; as far as he could see, the cause of its fall was the violence of the storm; the building materials, in great part, were of good quality; some portions were not so good; the frost had interfered to some extent in the building of the walls; the mortar was defective and poor in quality; there was nothing else wrong that he could see; if mortar is frozen, and thaws before it dries in a frozen state, its adhesive quality is greatly junpaired.

John Derr testified that he was the foreman employed on the unfinished building, which was commenced the latter part of February, for Mr. Fitzgerald, by George Derr; he knew nothing of the contract made between them; a cellar about 25 feet long had been dug under the front part after the building had been begun; the foundation had been built on good bottom, though he did not knew whether it was made ground or not; the foundation had been laid with stone and water cement; once the easterly wall had been pulled down a distance of soven feet at the first story, as the frost had thrown it out of shape; it was rebuilt with cement in some places, and good mortar in the remainder; that was the only part that was taken down and relaid; part of the mortar became frozen after it had been laid, more especially the first story, when they braced it to keep the wall from buignin; he considered the cause of the disaster to be that of the storm; he had no other reason.

Win. D. Tailman, a stoue-cutter, testified that, he is an inspector of buildings; had seen the faller building since sunday, and had inspected it every working day since it was commenced; he had examined the materials used, and found then to be of good quality; the walls were of proper thickness, and the requirements of the laws had been complied with in every particular; the on

DEATH OF MASTER EDWIN M. CORNELL.

At a meeting of the officers connected with he Surveyor's Department, held at the Custom-House on Friday, April 1 inst., Gen. James B. Swain, Chairman and Henry E. Abell, Secretary, a Committee representing each bureau of the Department reported the following resolution, which was unanimously adopted:

Whereas, We have this day heard with great pain of the sudden and severe bereavement of the Chief of this Department; therefore,
Resolved, That we share the grief occasioned by the said dispensation, and direct the officers of this needing to convey to the afflicted the expressions of our morrer sympathy.

FROM SAVANNAH—In steamsbip Gee, Barnes, March M.—N. O. Smith and wife, E. C. Bradley, Miss L. Hammond, Mrs. McClosky and child, E. P. Rogers, G. F. Mortimer, P. Coates and wife, H. L. Hobant, E. W. Cartin, Miss Wilson, Miss E. Bird, P. Curian and son, Mrs. Smith, James Hoff, Miss Pielan, M. P. Rogers, S. Learning, M. Rindiy, V. C. Campbell, C. R. Mawer, L. G. Garliner, J. R. Wilson, P. Grany rd son. FROM LIVEROOL-In steamship Idohs, March 23.-Joseph A Shorne, Juliu Downes, Mrs. Mary B. Boliard, Mrs. Elizabeth Joues.

LATEST SHIP NEWS.

ARRIVED.

Steamship Idaho, Price, Liverpool March 23, and Queenstown 24, midee, and pass.

Steamship Gen. Barnes. Mallory, Sarannah March 31, midee, and pass.

Steamship Maripona, Kemble. New-Orleans, March 27, midee, and pass.

Steamship City of Antwerp, Leitch, Liverpool March 24 and Queens you IS, moles, and case.

tows E. male. and cases by senses, Laverpool March 24 and (
White Rock, Prevalence,
White Rock, Prevalence,
Naid Queen, Prevalence,
H. Edwards, Hardord,
Chaccellor, Norwich,
Ann Lee, New-Haren,
Ida H. Hewitt, Portland,
Silver Styray, Paulucket,
N. Berry, Providence,
WIND.—Saudown, N. E.

DOMESTIC, DADES

DOMESTIC PORTS.

CRARLEFON, S. C., April 2.—Arrived, steamship Tennesse from New-York. Sailed, Annie Torrer, Liverpool; brig Gabriella, Barcelona; schra L. H. Woodbory, Jacksonville; D. Talbot, Fernandina; Mediator, Bearfort; W. Burrell, a northera port.

Bostros, April 2.—Arrived, steamship Aleppa from Liverpool; ship Argonaal, Pedage, bark Hatand, Pernambuce; brig M. Louise Millar, Trapani scere, Addie Walton, Sagua; Jane L. Newtoq, Trinidad; Euergy, New-York.

FOREIGN PORTS.

QUERNOTORN, April 3.—The steamship Nebraska from New-York
arrived to day and sailed for Liverpool.

arrived to day and sailed for Liverpool.

DISASTERS.

Sloop Flora Temple. Capt. Lookwood, from New York for Greenwich, witho passing through Hell Gate, was strock by a squall anc capsind. She was picked up by the schr. Mail. The name of three men on board. Capt. Lookwood, Albert Lookwood and Clinton Hapkins, were restrict by W. E. Bruwn, news collector.

[Apponicements]

Ger rid of your Cold at once, or you may teep on racking your langs with a cough, until at last they are irritated into a condution ripe for the production of unbercles; and then, instead of simple, easily-mired affection, you will have to deal with Consumption r. JAYNE'S EXPROTORANT will promptly cure all Coughs and Colds, and, by imparting vigor to the respiratory organs, enable them freely to throw of obstructions engendered by neglected colds, and heal all sore of

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pany; thus the issured at once reap the advantages justly due them. Pouth: Frendums set only not ferfeited, but a paid-up-policy with direlated section after the first payment if required.

Vith: Cash wirldends applied to ridue the useful and all subsequent

sty, or merehant marine, or on the lives of women. Berenth: The officers and Directors of this Company are men of national reputation, known integrity and ability. The accurity of the Company is undenbied, as above shown.

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